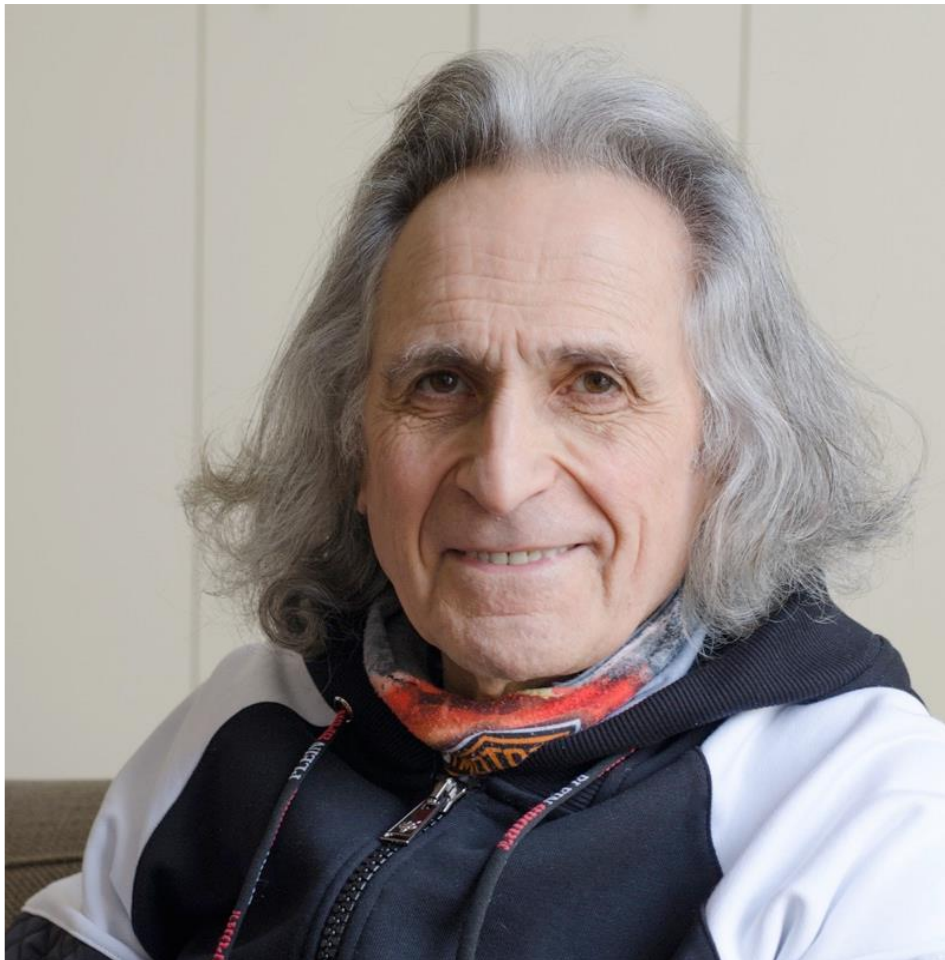


Departure from mitzraim (Egypt) and the importance of Pesach

From the fourth zkira of Pri Etz Chaim



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It's great that we're learning this now, during Pesach. We have learned that the fourth zkira, the fourth commemoration as it's called in English – it doesn't matter if this is the right word for it, it has something to do with it - is yetziat mitzraim, the departure from Egypt. As we know this is connected to the holiday of Pesach, which is taking place now.

אמנם זכירה ד' והיא יציאת מצרים, תכוין בפ' ציצית בפסוק, אני ה' אלהיכם אשר הוצאתי אתכם מארץ מצרים.
However, the fourth zkira is the departure from Egypt, make the intention in the parasha Tzitzit he is quoting the verse that refers to tzitzit, in the Shema that we're learning: **I am HaVaYaH your Elokim who has brought you out from eretz mitzraim** the land of oppression. This is the correct translation and not the land of Egypt. Actually, we have to stop saying the land of Egypt, because every time you say this, you immediately associate it with a historical fact. What does Egypt have to do with it? It's about the inner part of the people of Yisrael who were oppressed by the Egyptians or the Persians, Assyrian people, Romans, Tzars... a tzar in Russia was also an oppressor. Interesting, tzar in Hebrew also means an oppressor. It's the same word. It's not exactly the same, it comes from the word tzetzar, but they changed it into tzar, which is an oppressor. So, the land of oppression, which is always the inner of someone. Don't think of the general aspect, because that won't help you, not even for a bit.

אמנם ענין זכירה זו, הוא ענין, כי הטעם שיותר נזכיר יציאת מצרים משאר יציאות, כגון - בבל מדי ויון וכיוצא, דע, כי הלא ארץ מצרים ארץ טומאה הוא מכל הארצות, והשכינה היה גולה שם בגלות ישראל, וכבר ידעת, איך אותו הגלות היה ע"י חכמה נפלאה של כשפים שעשו המצרים, שלא יכלו ישראל לעלות משם כנז' בזהר, ואמנם כבר הודעתך ענין גלות השכינה באמתיות מה ענינו, כי הלא ע"י חטא אדה"ר נפלו כל הניצוצין של נשמות הקדושות לתוך הקליפות, ואין בהם כח לצאת משם לולי רחמי הש"י שגלתה שכינה עמנו, ואז ע"י הכנסתה תוך הקליפות, היא מלקטת אותן הנשמות הקדושות, וכאשר יסתיים קיבץ גלות זה מבלוע הקליפות, אז הוי עידנא דהוי מטא רגלין ברגלין, ואז יתקיים הכתוב בלע המות לנצח כנז' בזהר פ' פקודי:

It's wonderful what he's telling us. Just look at this piece. Look which revelations one can learn here. Pay attention to what I'm saying: only in this sentence, when all people would say this during the Pesach Seder instead of saying the Hagada in a meaningless way, with all the singing, having a good time, the social aspect... it doesn't have any limits. But if they would say this sentence with the correct kavannah, then the Mashiah would come immediately at the end of the Seder, preceded by Eliyahu HaNavi during the last glass of wine. I'm serious about this. Now hear what he has to say. It's Pesach and we get the chance to learn this. Also, this is a wonder.

However, the matter behind this reminder is the reason that this departure from Egypt is mentioned more than all the other departures for example from Babylon, Persians madaï means Persians, Greeks etc. Why is the departure from Egypt mentioned more than all the others? **Know that the land of Egypt is the land of the unclean, the land that is more unclean than all the other lands and the Shechinah was taken into exile there together with Yisrael. You already know about that galut galut mitzraim, exile of Yisrael to Egypt due to the wonderful chochmah wisdom, sorcery of the wonderdoers wizards who did magic.** They had a great knowledge of black magic **Due to this Yisrael was not able to rise from there.** Spiritually they were not able to rise from Egypt. They were held down by magic, as it's written in Zohar. **And I've already let you know about the matter of the exile of the Shechinah.** What does the exile of the Shechinah truly mean, kabbalistically? Kabbalah means the study of the Truth, chochmat emet. What does it really mean, so not from the external point of view? He says: **because see here, due to the sin of the first human all the sparks of the holy souls fell down in the klipot and they don't have the power to get out other than through the mercifulness of the name Hashem, blessed be He, and due to**

this also the Shechinah was taken into exile and then, by bringing the Shechinah in the klipot, they klipot seize the holy souls Pay close attention, it's more subtle than my translation. He says that the Shechinah who also went into exile, she collected all the holy souls that were in the klipot. **and when the collection of the souls that were absorbed by the klipot in this exile ends, then the time will come when the feet of the Mashiach will stand on the Mount of Olives** this means on the malchut of Atzilut **and then the following verse will come to completion: 'and death is absorbed forever', as mentioned in Zohar, chapter Pikudei.**

In the previous lesson he told us about the zkira yetziat mitzraim, the remembrance of the departure from Egypt. He's going to tell us a lot about it. It's very special what he told us about this galut of all galut, exile of all exiles. Everything was present during this great exile in mitzraim, oppression, more known as: the Egyptian exile, which is different than the exile by the Greeks and Persians. So look carefully what he's telling us. His explanation is great. So about which kind of liberation is he talking about when he refers to the liberation from Egypt and all the other liberations. We know that there is one liberation, as he told us about the holy sparks that fell down in the klipot and the only liberation is through individual work, by bringing the sparks out from the klipot. This is an unambiguous process or actually the deepest definition of those two, the exile and the coming out/liberation from that exile. Look how he brings us this parallel between the exiles that have taken place and the liberations from there and also why the departure from Egypt and the exile in Egypt/mitzraim was the biggest. And everything is referred to this exile and the departure from Egypt. How come there is no holiday to thank Hashem for another exile? We have the holiday Chanukah, which is not really a holiday. In Pri Etz Chaim we learned from him that it's not mentioned in the Torah. In Pec it says that Chanukah... this is the Greek exile but it's not the same as the one in Egypt. Now look carefully:

אמנם, בכל הגאולות שנאלו ישראל נק' על שם העיקר, אך אינה גאולה שלימה, כמו בבל מדי יון לא היה גאולה שלימה, כי נשארו קצת ניצוצות הקדושה שלא יכלו להתברר, אך נקרא גאולה.

However, for every liberation Do you remember that we have learned this? geulah which means liberation, and golah means exile. Golah is written without alef, but geulah is with alef. It's great what we're learning here. You can see how subtle this definition is with regard to powers. The geulah is very close to exile. The first letter alef will later be added to exile that refers to the second tzimtzum, bringing the letter hey to below the chochmah, that is teshuvah, bring the letter hey back to the chochmah. The letter which then appears is alef, as we can see in partzuf ma'h that is filled with the letter alef. Look what he's going to tell us now: **that Israel was liberated from, it was called to its essential name** this means the name of the liberation in question **but they were not complete liberations like the one from Bavel from Babylon from Persians Madai, from Greeks Yavan, these were not complete liberations,** Do you see what he's telling us? These were not historical liberations, but they were important...Why were they not completed? **because a bit of the holy sparks were left over that could not have been taken out, and still they are called geulah** salvation/liberation.

אך גאולת מצרים היתה גאולה שלימה, כי אז וינצלו את מצרים שעשאוהו כמצולה שאין בה דגים, ולא נשאר בהם שום ניצוץ קדושה והיתה גאולת השכינה לגמרי, משא"כ בשום גאולה אחרת.

It's great what HaKadosh Baruch Hu is telling us in the time of Pesach. I'm telling you: this is an eye opener for me, about the liberation from Pesach, the departure from Egypt and all this during this period. This is the wonder of Pesach, the things he's telling us. The material attributes, food and other things that don't mean anything, it doesn't interest me. But what

he's giving us here, this is what helps me, this is what leads me to my inner, to a part of my liberation. A great liberation that I'm receiving through the words of Pri Etz Chaim. **However, the liberation from mitzraim was a complete liberation, because then they uncovered mitzraim** They took everything from them. I could never understand this. **they as it were took away everything from them** What does this mean? They went to the desert with gold, silver attributes... these were given presents to them by the Egyptians. What does this all mean? I could never understand this, even though I had learned everything. Talmud, all those rabbis and their stories, I've asked them what this meant, that Israel had plundered Egypt. What does to plunder mean. How can you say something like this in the Torah? What's so special about this? I've experienced so many Pesachs together with famous rabbis, in America, in Israel, in search for the kedusha, the holy, my personal liberation. And look, here is my answer: **because then Egypt was plundered, they were made as dark, dead water where no fish swim and there remained in them** in Egypt, in those waters **absolutely no holy spark and this was the complete liberation of the Shechinah** Can you imagine? **in comparison to every other geulah.**

What he's telling us is very special. We have learned in the previous lesson that compared to every liberation, the liberation from Egypt was a complete one. Not like the liberations from Persians, Romans, Greeks or others... Those liberations were limited in time, the holy sparks were left behind in the klipot while the departure from Egypt was a complete liberation in comparison to those separate liberations. The entire world is still in the klipot, there are still so many holy sparks that have to be searched for and liberated. Look at what he's going to tell us:

וזהו הטעם לזכור יציאת מצרים יותר מכל שאר הגאולות, כי היא גאולה שלימה, אך האחרות צריכין עדיין תשלום, אמנם לעתיד לבא תהיה גאולה שלימה יותר מגאולות מצרים, כי גאולת מצרים היתה פרטיות, אבל לעתיד תהיה גאולה שלימה וכלליות בכל העולם, כי אז לא ישאר שום ניצוץ קדושה בכל הגוים אשר הדיחנו שמה, לכן לא נאמר חי ה' אשר העלנו ממצרים, כי אם חי ה' אשר העלה ישראל מכל הארצות כנז' בירמיהו, לכן גאולת מצרים היתה אחריה הפסק, כי עדיין בכל שאר הארצות הוי שם ניצוצין, אך לעתיד תהיה גאולה שאין אחריה הפסק, כי היא כללות בכל עולם.

And this is the reason to remember the departure from Egypt more than all the other liberations geulot, **because that one from Egypt is the complete liberation, while the others still need to be finished, are not completely done yet, however in the future to come** he means in the gmar tikun, the coming of the Mashiach **there will be a complete liberation, more than the liberation from Egypt.** How great that we can learn this during Pesach that stands for the departure from Egypt. So in the future, the complete liberation will come that is more, bigger than the liberation from Egypt. It's great what he's telling us. This way we can understand the difference between the complete liberation from Egypt and the complete liberation in the future, during gmar tikun.

Because the liberation from Egypt was a special aspect a sort of separate liberation somewhere in Egypt and not for the entire world **however in the future there will be a complete liberation and in general in the entire world.** We're hoping for this last liberation, not only hoping but also looking forward to it. Not only with our head, but all the arrows of our energies are looking at this future liberation and with this we're accelerating it. **Because then, not even one holy spark will be left over in all the nations that have pushed us there into exile. Therefore, one should not say: 'praise Hashem who has pulled us out from Egypt'** literally: let us go above from Egypt. Yisrael is, also geographically, higher than Egypt, but in this case there is no talk of the geographical location, Egypt is sunk in the klipot. **in case Hashem brought out Yisrael from all countries as mentioned in Yirmiyahu** in the prophecy Yirmiyahu, **but for the liberation from Egypt it's not said:**

'praise Hashem who brought Israel our from all countries The prophecy of Yirmiyahu was meant for the last liberation, to complete liberation in the general aspect and not only the departure from Egypt in the particular aspect **therefore after the liberation from Egypt it was lost again** the liberation was lost **because in all other countries there were still sparks in the klipot, but in the future** he means the gmar tikun **there will be a liberation after which it will not lead to losses, because this one will be the total/general aspect** and there will be a complete liberation **in the entire world.**

Look how great this is. This conclusion... look what the prophet said and a religious person has to just believe it, without understanding how it works. Someone who learns Kabbalah knows more than a prophet. A wise man is greater than a prophet. Who is wise? Someone who does lishma, who does individual, spiritual work to bring himself in accordance with the only Wise Man, who is Hashem. It's also written in the Talmud that a wise man is greater than a prophet. Why? A wise man already knows about it. A prophet only brings words down, but a kabbalist knows how it works. For me, it's like it has already happened. It's an unavoidable fact, it's already decided. It's not done in our time, from our observation it's not ready yet, but it's absolutely certain that the complete liberation will come. Do you see what he's telling us? All sparks will come out of all the nations and not like how the naïve people think will happen because they think they are chosen. They are chosen, but blind because of their unwillingness and childish protest against Hashem. No other nation protests as much as they do. Hashem is their father, their most close father, faithful father. Hashem chose them, but they don't understand. They think they will be liberated and the goyim will destroy themselves through their sins etc, but that's not what Hashem wants. They think that only the kelim of giving belong to Hashem, so that they're the only one who belong to Hashem and the people of the world are from the unclean and that one day they will leave the world because they can't hold out. They think this way because they don't know anything about the plans of Hashem. While we know that there are kelim of giving and kelim of receiving - 70 nations. Hashem wants us to also work on our kelim of receiving, but they don't want to. Therefore their service is only from the lips to outside. Look at the image we're given. It doesn't say only the nations that are developed, but all nations, so also Papuas, Americans... also they, they will probably be the last ones who will come to absolute liberation.

ובזה תבין סוד גדול, בסוד, כל גליות שהוצרכו ישראל לגלות שם בכל ד' רוחות העולם, כמאמר רז"ל שגלו ישראל בכל ע' לשון, כי כיון שגלה א' מישראל בין אומה א', וא' מישראל בין אומה אחרת, נחשב כאלו גלו כל ישראל שם, נמצא, כי כל ע' אומות שלטו בישראל וגלו ישראל לשם.

And with this you will understand the essence of a great secret, that all the exiles to all four compass points of the world into which Yisrael had to go, like the Torah specialists used to say that Yisrael was banished to all 70 languages or to all 70 nations. How do we know that Yisrael was banished to all 70 nations? because even though one person from Yisrael was banished to one nation of the world and another of Yisrael was banished to another nation country it is considered as if all of Yisrael was banished there to every separate country of those 70. So it seems that all 70 nations of the world ruled over Yisrael and have driven Yisrael into exile there.

וטעם הדבר תבין עם הנ"ל, ובפרט כאשר תסתכל בכתוב, כאשר ראיתם את מצרים היום לא תוסיפו לראותם עוד עד עולם, וכתוב לא תוסיפו לשוב בדרך הזה עוד, ולמה נאסר דירת מצרים מכל שאר ארצות, רק סוד הדבר, כי הלא גם זה לעומת זה עשה אלהים, וכאשר חטא אדה"ר פגם בכל העולמות, וא"כ היה מוכרח שנפלו ממנו ניצוצי הקדושים ונתערבו בכל ד' רוחות העולם ובכל ע' אומות, כל א' נטל את חלקו, והנה אותן הניצוצין, אין בהם כח לצאת משם, רק ע"י ישראל העושין מצות ותפלות, וע"י תפלותיהן מעלין אותן בסוד מ"נ כנודע ליודעי חן, ומתבררין אז כולן.

Look at the great things we're learning about this zkira, this liberation that took place from the departure from Egypt. Absolutely new things, as if I've never heard them. I'm saying as if, because I have read Zohar completely, almost all books of Ari, except this book and maybe a few others, but all the basic books of Ari, the Eight Gates, which I went through in detail, but I've never heard this. Maybe I did hear about this, but it never went so deep inside of me as now. **And you will understand the reason/meaning of this as said above and in particular when you will look carefully to the verse** look carefully, he's going to quote us secret verses from the Torah:

During the departure from Egypt it is said in the Torah: **'what you see in Egypt today, you won't see ever again'**. And somewhere else in the Torah **it's written: 'You should never go back past this way'** past the way of the departure from Egypt. The Torah warns the people of Yisrael that it's a one-way traffic, you should never go back **and why** he asks **is it forbidden to stay in Egypt in comparison with all the other countries of the world?** Why is it forbidden to stay in Egypt? **The secret/essence of that is** now hear everything he's going to tell us **because we already know that Elokim created one opposite another** we already know this expression **and when the first person had sinned he had done damage to all the worlds and when it's like this, then necessarily the holy sparks fell from Adam** the first person **and those were mixed with all the four compass points of the world and in all 70 nations, every one of those 70 took his part of the holy sparks and see here those sparks don't have the power to come out**, every nation of the world took a certain portion that suited him **en those sparks don't have the power to come out**. Now look what he's going to say: **but only through Yisrael who follow the regulations and do prayers and due to their prayers they let the sparks rise in essence of ma'n** they who know His kindness, holiness. Who does he mean? They who know what ma'n is. They who know holiness and receive it through Kabbalah, the secret study **and then those holy sparks are picked out**.

ודוגמת זה הוא ג"כ בעה"ב אחר פטירת הצדיק מהעדה"ז, שאין לך כל צדיק וצדיק מישראל שאינו עובר ונכנס בגיהנום, אע"פ שהוא אינו ראוי אליו.

Now look what he's telling us. Look what we're learning. With everything I've learned I'm still amazed about the things we're encountering here. Pay attention!. **And something similar also happens in the future world** when the soul of a righteous person leaves the earth, after his death **after the passing away of a righteous person from this world that there is no tzadik** righteous person from Yisrael look what he's telling us: **who doesn't pass and enter gehinom** hell **despite the fact that this place** hell **doesn't fit him**.

Look at the truth we're learning, chochmat emet and not a religious comedy, also among the Christians, that someone who is thought to be a righteous person goes to Paradise, no matter what, and not to hell. Look what we're learning here, it's opening our eyes. He says that no tzadik, righteous person from Yisrael, so also the patriarchs etc., would not pass and enter gehinom, hell, despite the fact that this place doesn't fit him. I no longer have the power to continue. It's so much, so powerful. I need a moment... This light is so great that it's blinding me as it were. We need to stop here.

We came across a piece that was very powerful. He drew a parallel between the role of Yisrael towards the 70 nations of the world and the role of a tzadik, the role of a righteous person when he dies and enters, passes through gehinom, hell. And before I had looked to the following lesson I saw a parallel. At first he said that the holy sparks fell in all 70 nations of the world and Yisrael was banned to every 70 nations. It doesn't matter that only one went to a country. Even though he is alone, the spirit of Yisrael also resides there and one can say that all of Yisrael is present there. Among the 70 nations of the world there is no power to bring

out those holy sparks. The klipot are so heavy and only because Yisrael do the commandments and prayers, they let ma'n rise and through this they pull out the holy sparks.

Then he told us one sentence: you can compare this with the future world, so the place where the tzadik from Yisrael goes after passing away in our world... He says that 'there is no tzadik from Yisrael who doesn't pass and enter gehinom, hell. Even though he's not fit for it'. Pay close attention here. It's very powerful with regard to the role of a tzadik. I hadn't read further, but because he draws a comparison between Yisrael and the 70 nations, I should have comprehend this earlier – just in a flash, the role of the tzadik when he dies and what he's telling us now that he is led and entered in hell. Pay attention, nowhere in the world, in no literature you can read this. Dante Alighieri, the great Italian, who in his Divina Comedia, the divine comedy... He explained the hierarchy of hell etc, in a beautiful manner, but you can't find this anywhere. One can do everything, but if you want to know about the operational system of Hashem and how it functions, then only Yisrael can teach you this, from the line of Yeshua to Ari and we continue learning from Ari.

אך הענין, כשמעבירין אותו בתוך גיהנם, לחטוף ולהוציא משם נשמות בכח מעשיו, לאיזה רשע מישראל אשר בגיהנם, וזה ג"כ עושין הצדיקים בחייהם בעה"ז, כי הם גולים אצל האומות כדי להוציא משם מתחת ידן אותן הניצוצין, וזה סוד אשר ישלוח האדם באדם לרע לו, כי שולטין האומות בישראל להוציא מידם אותן הניצוצות, ואותן הניצוצין הם המחיים את הקליפות, כי הקליפות הם מתים כי הרשעים אפילו בחייהם קרויים מתים, כי אין בהם נשמת קדושה מן היסוד הנקרא אל חי, רק מן הקליפות הנק' מות וצלמות, וע"י אותן הניצוצין הם חיים, וזהו סבת חפץ ורצון הקליפות לאחוז נשמות ישראל להחטיאן, כי אין להם חיות לולא ע"י חטאינו, שאז יש להם יכולת לחטוף נשמות קדושות והם חיים, לכן גדול עונש הרשע, שהוא ממית הקדושה שהוא נותנה ביד מות והקליפה, ומחיה את הקליפה.

I'm lost for words here. It's grandiose what he's saying. You hear me talking about Yisrael so much, that they're not good in their doings. They have such a gigantic, primary role in the liberation of themselves and the world that every carelessness of them is crucial. I've talked about this a lot. If there is a catastrophe somewhere, who is responsible? Jews. It's very difficult to bear this, I've been strongly saying this for years – not me, but Zohar that's telling me to do this. It comes from my Zohar study. Now look how clearly you can see this here, in which light it's presented, how subtle, and what I'm trying to explain in my poor words. Look what we're learning here, how powerful and clear it is explained.

however, it's about when he the tzadik is passed through/entered in gehinom hell to take and let the souls come out from there through the power of his deeds deeds that he had done here on earth **for a certain evildoers from Yisrael who is in hell, that is one aspect that a tzadik does after his death.** Now he's going to tell us what tzadikim do in this world during their life. Pay attention. **And this is what tzadikim/righteous persons also do during their lives in this world because they are banished to the nations to let the holy sparks come out from their hands from the nations. And that is the essence like it is said that a person will rule over another person for his evil not for good, but to do harm, because the nations rule over Yisrael to let the sparks come out through them, and these sparks keep the klipot alive, because the klipot are dead, like it is said 'evildoers are called dead even during their lives'.** Clear? They cut themselves off from the source of life. They only want power, money, every joy and they turn their back on Hashem. **Because they don't have a holy soul from the yesod from the essence, the fundament which is called Kel Chayah, the living Hashem who is merciful but they feed on the klipot that are called mavet and tzalmavet** death and a more powerful word for death. Tzal means shadow and mavet death. So tzalmavet means shadow of death, it's actually a pitch-black place of darkness and death. **and through these sparks they stay alive.** This is what gives them life. Look carefully what he's telling us. **And this is the reason why the klipot wish to seize the souls of Yisrael to**

make them sin He says klipot. The nations of the world hold on to the klipot. And what are the klipot? They wish to grasp the souls of Yisrael to make them sin. Clear? When Yisrael sins then the light goes... because the light is in Yisrael and when they sin the holy sparks are available for the klipot and of course the nations of the world. **because they don't have any life force without our sin.** of course, we don't have anything to do with the nations of the world in the general point of view. We're not talking about that.

'The klipot don't have any life force without our sin'. Do you see? Only when we sin, we give our life force to the klipot. Of course, also in general when we sin then through our sins the klipa goes up and rules over the world. Through our sins Hitlers, Gadaffis, Stalins and others come on stage. The dictators feed on the klipot, come to power and oppress the world. **because then** pay close attention here! **when we Yisrael sin, then they are capable of grasping, catching the holy souls and they keep living** through this they get life **therefore the punishment of the evildoers is big** What does a evildoers do? He turns his back on Hashem, especially someone from Yisrael. **that he kills the holy** What does killing the holy mean? **because the holy is given in the hands of death and klipa and it brings life to the klipa** so gives life force to the klipa Of course, there are also sinners and evildoers amongst the people of Yisrael. When he talks about Yisrael, they who live by the Torah and the evildoers from Yisrael who fail to do so. Mainly, he's talking about the role of Yisrael who are banished among the 70 nations to do this work, to bring out the holy sparks that are stuck in the klipot.

Now look what he's going to explain:

אמנם ישראל, צריכין להגלות עם השכינה בכל ע' לשון, אשר שם ניצוצי הקדושה ללקטן משם. ובוזה תבין, איך חטא אדה"ר גרם כל הגליות עד ימות המשיח:

However, Yisrael needs to be banished with the Shechinah now look what the plan of Hashem is **to all 70 languages** 70 nations **because there are holy sparks that need to be brought out** this is the role of the exile of Yisrael. **And with this you will understand how the sin of the first person caused all exiles till the days of the Mashiach.** Do you see? Do you see how it all works? You can see the great role, the decisive role that is given to Yisrael who are spread amongst the 70 basic nations of the world to bring out the holy sparks. The holy sparks also refer to the souls of those 70 nations. When someone from Yisrael works on himself, he at the same time contributes to bring out the souls of those nations to the holy.

Is it clear how it works? We can be straightforward and say that it's the same for every one of you. The things we're learning, the teaching of the liberation, the Kabbalah which we're trying to do lishma, through this your soul and parts of it, the holy sparks are coming out. That is the role of Yisrael. I'm the smallest from Yisrael. I really mean this. I'm the smallest, the person who deserves the least to do this work. I'm doing individual spiritual work and look what Hashem has giving us through the work I'm given to do, while I didn't ask for it. You can see that it's the duty of everyone from Yisrael. Can you imagine when every person from Yisrael would do this, work on himself to pull out the sparks... which great tikun would take place.

והנה בזה תבין הטעם ג"כ, למה הוצרכו ישראל להגלות לבבל ומדי ויון וכיוצא, וגם תבין למה מזכיר דווקא אלו הגליות מאחר שגלו בכל לשון, וגם למה באלו הד' גלו כל ישראל, אך בשאר ע' לשון אפילו א' מ ישראל גלה שם, מעלה עליו כאלו כל ישראל גלו שם כמ"ש במדרש שיר השירים בפ' קול דודי הנה זה בא וכו'

And see here, with this you will understand the reason why Yisrael had to be banished to Babylon, to the Persians, to the Greeks, etc. and you will also understand why exactly these exiles are mentioned given that they were banished to all nations and you will also understand why all of Yisrael was banished to these four exiles, while only one of Yisrael

was banished to the rest of the 70 nations which is also considered as if all of Yisrael was banished there.

The four most important galuyot exiles are mentioned: Babylon, Persians - Madai, Greeks - Yawan and before that the exile of mitzraim/Egypt. The Romans are not even mentioned. We're now in the so-called Romain exile and this one lasts the longest. Why? It's the fourth stadium, the exile of the Shechinah, our most rough, coarse wishes are being corrected and to correct them we need the strongest light to make it transparent for the sake of giving.

אך הענין, כי הלא ידעת כמו שעיקר הקדושה הם ד' נהרות הגן והם ד' אותיות הוי"ה, כך כנגדן יש ד' נהרות אחרות היוצאין בקליפה, והם כוללים הכל, וכשגלו הנשמות, עיקר כל ניצוצי הנשמות הלכו לשם לאלו הד' נהרות היוצאין בקליפה, ולכך הוצרכו כל ישראל להיותן גולים באלו הד', כי כפי בחינתם כל אדם ואדם כפי שורש הנשמות, כך יוכל לברר להוציא משם.

But you already know that just like the essence of the holy which are the four streams of the gan Gan Eden, the Paradise. Do you remember? We have learned this. In the Torah that from Gan Eden, the Paradise four streams came. and those are the four letters of the name HaVaYaH, and opposed to those four Because Hashem created one apposite another. So opposite to the four streams that come out from Gan Eden, the Paradise... **there are also four other streams that come out/appear in the klipa and they contain everything** all four and when the souls were banished, the essence of all the sparks of the souls went there to those four streams that came out in the klipa and therefore all of Yisrael had to be banished to those four, because the qualities of every person is according to the root of his soul and this way every person can be selected to come out from those four, from the klipot. So, all of Yisrael were banned to those four exiles because they belonged to... all qualities were in those four exiles, four countries, four nations, Egypt, Babylon, Persians, Greeks. But a separate country has only one aspect. Someone is banned to a country because it fits his nature, his personality, the root of his soul. Look what he's going to tell us now.

אמנם בשאר ע' אומות, יש מהם שלא נטל רק בחי' א', אז גלה אותו יהודי הבא מן אותו שורש ומן בחי' נשמת ההיא, כדי להוציא משם.

But for the other 70 nations there are among them those who only take one aspect and not all four **and then that concerned Jew is banned there who comes from that concerned root** of that nation **and from the aspect of that neshamah** fitting at the country/nation from those 70 to which he's banished to because his root is from the part of the holy and he fits the nature of that nation **to be pulled out from there.**

I was born in Russia, was there till I was 28 and by some miracle, because it was difficult back then to leave a communistic regime, I was brought to the Netherlands. The root of my soul fits the nature of this nation/people where I'm living now. I can't say for sure that the Netherlands belongs to one of the 70 nations, 70 basic nations. The Netherlands is a small country. The power and the people that belong to the Dutch people is maybe bigger, maybe it includes the Flemish and Danes. We don't know how it works and it's not important. So, every Jew is banished to a certain country that fits him. So not only where he's born, but also where he resides. Look how many Jews are moving and they don't understand why. Going here and there... some go to Israel and then again somewhere else. Someone can also be fond to traveling. You can't immediately see who belongs where. I'm already 40 years in this country and I don't have the intention to go somewhere else, to try another nation.

ובזה תבין כל השאר מעצמך, וגם לטעם זה גלו למצרים תחלה כי הוא ראשון מד' נהרות, וכן בבל אנת הוא רישא דדהבא, כי סדרי הגלות כך הוא, שמתחלת הקדושה לכנוס מן הראש ואילך, עד למטה עד הרגלים, לכן כאשר נכנסה

השכינה ברגליו, אז הוא תגבורת החיצונים, אך אדרבא הוא כי יבא כנהר צר וכו' ובא לציון גואל, כי אדרבא תוקף הגלות הוא סיבת הגאולה, כי כיון שנשתלמו הרגלים להתברר, אז בלע המות לנצח.

Great what he's telling us now.

And with that you will understand all the rest yourself and also for this reason they Yisrael were at first banished to Egypt, because this is the first of the four streams and also Bavel the first stream that comes out of Paradise is Pishum, Egypt. The second stream that comes out of Paradise is called: **head of gold** zahav means gold in Hebrew and dahav means gold in Aramaic. In Aramaic they often use dalet instead of zayin. **because this is the order of the exiles so that the holy at first enters the head and goes down** The more heavier the exile, the closer, lower it is to the Malchut. Also, the heavier the exile, the closer it is to liberation. Yes or no? The lower the exile, the heavier the wishes. This is what he says, that the holy at first enters the head **till the feet** our exile is already located near the feet, the most heavy wishes. Look carefully to every word, it's very deep. **when the Shechinah entered in the legs/feet 'sium' then there is the overwhelming power of the outer/klipot** you would expect this, but he says: **but it's the contrary because then comes a narrow stream etc...** narrow means oppressive and that is mitzraim **and goes to tzion the rescuer** the lower, closer to the Malchut, then comes the Rescuer **because on the contrary, the power of the exile pay attention is the reason for the liberation.** There is no end to the depth of these words 'because on the contrary the power of the exile is the reason for the liberation' **since the sorting out of their legs/feet 'sium' were completed** when the feet were sort out **then** as it's said **death will be absorbed forever.**

I'm reminding you that he's talking about yetziat mitzraim, the departure from Egypt. He's telling great things in the words of the Kabbalah, in the words of the general aspect. Please always pay close attention, correct your attitude on the inside. We only have to pay attention to the inside of a person. How it works in the general... of course there is also the general aspect but you can't say anything about it. From the general we can only learn about our inner and how it works inside a person. It can help us. Outside me there is only Hashem, Hashem knows the relations in the general aspect. That's the priority for Hashem. There is no person in the world who would understand how the general works. How can we know this? We absolutely can't see how it works. Prophets have talked about it without understanding how it works. They had to operate as intermediaries. There were great prophets, great wise men who gave their conclusions in a larger context etc. But again, it only helps us to understand our inner.

Always correct yourself that you don't think Yisrael was oppressed by the Greeks or the Babylonians or someone else. Everything had and has to go this way. Everything that takes place in the inner also needs to happen on the outside. Inner slavery shows itself on the outside. Even now it's easy to see. Look what's happening in the Arabic countries. A dictator, despot was ruling a country on his own, but not anymore. They rebelled. No dictator can improve something; this can only happen from inside a person and this manifests itself on the outside. They are now released as it were, freed from inside. You can say that they are making progress. You can't say spiritually, but anyway their inner awaking is great and they're projecting it on the outside. So the reality on the outside doesn't match their inner demands. There is a discrepancy and they're expressing it. There is no dictator who is able to cope with that. Clear? So always remember this principle that we're only learning the inner part, we can only achieve inner freedom. The drive has to come from the inside and only through this you can save yourself.

אמנם בגלות יון ואדום לא היו כל ישראל, כי עשרת השבטים גלו תחלה, והוא כי בחי' ניצוצין שבין ואדום הם מאלו השבטים וכיוצא בהם, ואין להאריך, והמשכיל יבין מעצמו ויקיש אל השאר:

However, during the exile by the Greek and Esav which is called red, edom. The exile by Esav is the exile that is still taking place. It's an extension of the Roman exile. It's the tail of that exile. From then it's edom, red and it refers to Esav, which we call the western exile of Esau. **not all of Yisrael was there in exile because ten tribes of Yisrael were at first banned** the first ten tribes – do you remember? Yehuda and Benjamin were left. We can also find this back in ourselves spiritually. **because** the aspect of **the holy sparks that were present with the Greek and Edom**, you can also say the Greek and the Romans **those sparks are from the ten tribes that were scattered to their lands etc. We don't have to go into detail about this. A wise man will understand on his own and will also conclude from the previous** O, what an explanation. A few lessons before he said that it's written in the Torah about Yisrael: 'what you see in Egypt today, you won't see ever again' and 'you have to forget the way back to Egypt, you should never go back to Egypt.' This is what we had learned. He's now going to explain how this works. Look at the things he's telling us about the different exiles and liberations and the difference between the exile in Egypt and all the rest. Pay attention.

והנה בכל הגאולות לא היו שלימות, כי עדיין נשארו איזו ניצוצין קטנים אשר גברה יד הקליפה בהם מאוד, ולא יכלו להתברר כ"א באריכות הזמן, ולכן לא הוצרכו ישראל להתאחר שם ויצאו מן הגלות ההוא, ואמנם לטעם זה לא אסרה תורה חזרה למקום ההוא, כי עדיין צריך שיגלו לשם אותו אדם הבא משורש אותן ניצוצין שנשארו שם, כדי להוציאם משם, אך במצרים לא נשאר בה שום שורש ועיקר כלל, וא"כ מה צריך לחזור שם.

And notice that in all the liberations there was no completion they were not fully completed. Why? **because still some small sparks are left that the klipa are holding on to very strongly and not everything could be sorted out over time and therefore Yisrael did not have to stay there anymore and they came out** from that exile in question Yisrael went to those 70 nations to take out the sparks from the klipot, they did their work but some small sparks were left over. They did not have the power to continue. It was not their task anymore to take out those small sparks. They had done their work for those nations and they could go back. We can also see that after the war a certain percentage of the people of Yisrael went back to the promised land. It doesn't matter if they understand it. Why? It wasn't necessary to stay there any longer in the territories where they were. Their mission – if we can say it like this – was accomplished. **and for this reason the Torah had not forbidden to go back to that place.** They could go back there.

There were many Jews from Yisrael who went back to Israel and afterwards returned. The economy is much better now, also politics have changed, and it's a lot different than when they emigrated. Russia of today is way different than the communist Russia. The economy and Jews are flourishing. Look at their culture, you want to study in a Jewish school, it's possible, you want a newspaper in Hebrew, you can find it everywhere. Schools, crèches, theaters... They have beautiful theaters, also more theatre groups than here in the West. They make all kinds of plays, as well as in Russian as in Yiddish. It's a different time there. The richest people, the most rich people are also Jewish. They have great heads. They returned from Yisrael, also to America. They're not doing anything wrong. We just have learned that the Torah doesn't forbid someone to go back to those countries where small sparks still need to be pulled out. In Russia there are still small sparks left, like in every other country, but that's not the task of the Israeli, Hebrews, Jews anymore. He's saying that Torah doesn't forbid to go back to those places, because it can still be necessary that someone is banished there **which person originates from the root of those sparks that are left behind there** Those sparks fit his soul. He has to work on himself and can contribute to bring them out. **to let them come out, but in Egypt there is absolutely no root nor spark left behind** there is nothing left **and if it's like this, then why would someone go back there?**

So, he told us that Yisrael or even one person were/was banished to all countries, he means the 70 nations except for Egypt, to pull out the holy sparks even though it's one spark that belongs to that person in question. Once it's pulled out they can leave the country and return but not to Egypt. Because there is no root left in Egypt, it stays empty as we have learned that Yisrael had plundered Egypt, this means that they have pulled out all the sparks and Egypt remains a land of only klipot – spiritually of course and also in general but this doesn't concern us. It's great what he's telling us, but do you see that it's not the language of Kabbalah? It's a completely different language of Midrash, Torah, Torah specialists. It's a totally different language, but it doesn't matter. We're switching from one language to another, but the message stays the same.

וא"כ, בשאר ארצות אע"פ שכאשר גלה ישראל ביניהם, הוא מכניע הקדושה ומכניסה הוא שם לצורך, בסוד עת אשר שלט האדם באדם לרע לו, אבל מי שחוזר ליכנס למצרים בחנם, הוא גורם גלות השכינה על חנם ללא תועלת, וחוזר ומחיה את החיצונים אחר שמתו,

And in case it's like this in the other countries despite the fact when Yisrael was banished between them who oppress the holy en brings Yisrael there because it's necessary in essence, like it's said in the Torah 'the time when a person rules over another for his evil/to do him harm' it was necessary for the other countries but who goes back enters Egypt for nothing without any reason. There are no sparks left over there. **he causes the banishment of the Shechinah because it's for nothing** it's pointless. So again: who returns to Egypt without a reason... bechinam means for free, for nothing and this causes the banishment of the Shechinah because it's pointless. There are no sparks there. And what does he do with it? **and he again gives life force to the outsiders klipot after their death** What does the death of Egypt mean? That Hashem killed those people... It's about... Pay attention to what he's saying. Don't be childish and blind like the others. What does it mean that Hashem killed the newborns? Can Hashem kill his own creations? They're talking nonsense. Can Hashem even for the benefit of Yisrael kill His own creations? Because they did something wrong? The story behind the departure from Egypt means that Yisrael pulled out all the sparks from Egypt, the land of oppression inside themselves. They pulled up everything above the chaze, to the Atzilut of a person. And below that, where the klipot were, they are as it were dead, actually a state of personal gmar tikun, but this only took place through 'itaruta d'la-ela', awaking from above. Actually... Pay attention to what I'm trying to say: they were in a state of personal gmar tikun. It's said that all of Yisrael stood as one nefesh. When they received the Torah and when they left Egypt... this was arranged from above, that they would have a state of gmar tikun, personal gmar tikun. What does this mean? That they came out from Egypt, the land of oppression. It doesn't have anything to do with history, with Egypt. Then Egypt remains the place of the klipot below every person and they are dead, this means that they don't have sparks to profit from and to use for themselves.

אמנם לטעם זה, תראה כי אין לך שום גלות מאלו שלא היה מעלה וגדולה להם, כי כשגלו ישראל למצרים היו מולכים בכל העולם, כי השכינה גלה שם ועיקר החיות מושכת לשם, ושאר ארצות טפילות להם, ולכן בצאת ישראל ממצרים אח"כ, נשארה ממלכה שפלה, אך לא מתו ונתבטלו לגמרי, והטעם כי לא היה גאולה כוללת, כי אחרי שיש גלות בשאר ארצות יש להם יניקה משם, אך לעתיד לבא שתהיה גאולה שלימה כוללת ואין שום גלות עוד, אז לא תהיה שום יניקה להקליפות ויתבטל החיות מהם לגמרי, ואז בלע המות לנצח שהוא מס"א:

however, for this reason you will see that there is absolutely no exile where no raising and greatness is of them, because when Yisrael was banished to Egypt pay attention that they Egypt ruled over the entire world, because the Shechinah was banished there and the essence of the life force was drawn there while all the other countries were secondary to Egypt. And therefore, during the departure of Yisrael from Egypt, Egypt was left as a minor kingdom powerless but they didn't die and were not completely nullified. Why

not? Pay close attention what he's telling us, it's very deep. There were no sparks left there, in Egypt, but why was the land, their kingdom not nullified? **And the reason is that it wasn't the general liberation, since there are other banishments to other countries where Egypt can suck from** from the sparks in other countries. Clear? Egypt was completely empty, but was able to suck on the sparks in other countries where Yisrael was banished to. And therefore they keep on existing. **but in the future to come when there will be the complete/general liberation then there will be no banishment left, then there will be no more sucking of the klipot and the life force from them the klipot will be nullified** they won't have it anymore **and then** like the verse says 'death will be absorbed forever', the death that comes from the s'a.

We have learned a great piece about the zkira, the reminder of yetziat mitzraim, the departure from Egypt. The piece that we're learning here is crucial, normally they should learn this during Passover Seder instead of the things they are saying now. I mean what they are saying about the story of Pesach that doesn't help for even a bit, but what we have learned here is an eye-opener. If you attend their Seder it's like their eyes are covered. Following the tradition, only stands for having fun with the family, which can also be done during for example a birthday. For most of them there is no difference between a birthday and Pesach. A birthday is for them more fun because they don't get tired of cleaning the house, making sure everything is kosher and all other external things, but from inside they are rotten with love for themselves and don't understand what actually is expected from them during Pesach.

What we have learned here seems about the general aspect, but that doesn't have to interest us. I'm repeating it a thousand times so you understand it doesn't help to look at the general things, because everything is inside you. Then how can we project this on the particular aspect? He is talking about the general aspect on purpose so we can learn the particular from the general aspect. So, what about the particular then? We have Yisrael in us and we also have the nations of the world in us that have different degrees of klipot in themselves. We also have all the exiles in ourselves, Greek, Babylonian, Egyptian... We know that our Yisrael is banished to all the nations inside us. Sparks of the klipot that are above the chaze and that are also spread over the partzuf, over the entire body of a person, all the wishes of a person, below the chaze till the malchut, due to the breaking of the kelim Yisrael was sent to every corner of our inner. What's the meaning of this? The point is that wherever Yisrael is present inside us, in our world inside us, that Yisrael does work there with our will power, that Yisrael takes out in every place, in every 70 nations that are in us, the sparks during 6000 years, 6000 stages in our personal path.

Every Yisrael is sent to a certain place in ourselves, in our inner, to those 70 nations, to a place that fits our root to take out one or more holy sparks. And the point is that we can take out all sparks, we can do this by bringing Yisrael to all the countries, all the places in us where those 70 nations are, minus one for Egypt, to again to do that work. It's all right, even though we have already taken sparks out from there, we can still go back, but not to Egypt. Pay attention! He told us that even when we take out all the sparks from those 70 nations, minus one, then there are still small sparks left which the klipa is holding on to very strongly, so therefore we can always return except to Egypt that Yisrael has already made empty. Therefore, it's forbidden to go there. They remain empty but they suck from a distance on the powers of other nations and they feed on them till we come to our gmar tikun.

At first, we come to our personal gmar tikun, then we receive our rescue and then only Egypt remains below us that is completely empty with only a few small sparks, but those sparks don't disturb us. We have to keep paying attention, watching, but further someone who reaches his personal gmar tikun is ready. And when then general gmar tikun takes place, also Egypt, what we call Egypt, the place where the most heavy klipot are, will be lightened, will

receive the light fully. The Torah specialists talk about this, that the day will come that also Egypt will be accessible for Yisrael.